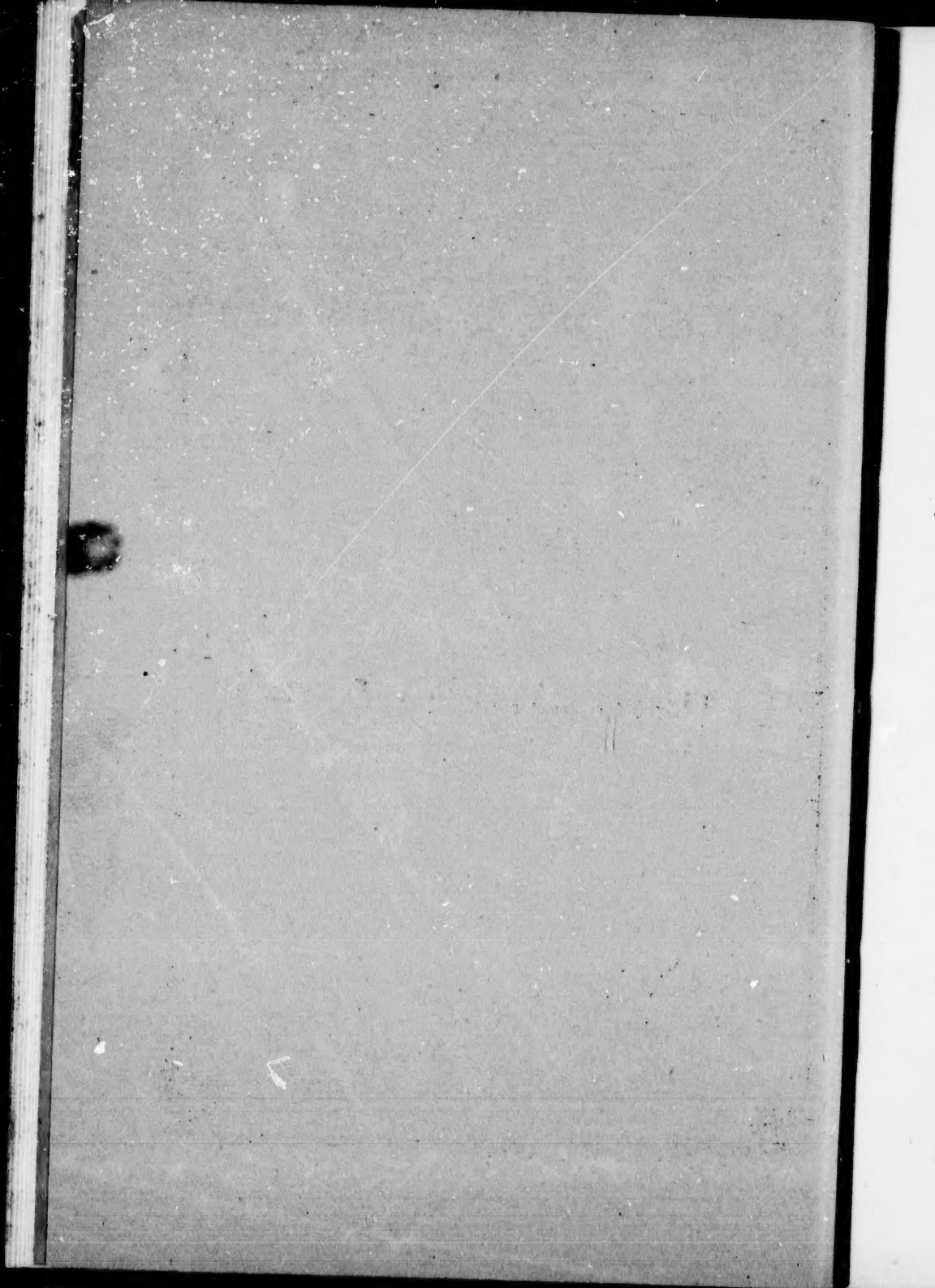


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ANSWER
TO
Archbishop Connolly's Lectures.



ANSWER
TO
Doctrinal and Historical Errors
IN
ARCHBISHOP CONNOLLY'S
RECENT LECTURES.

BY
JOHN G. MARSHALL.

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ANSWER TO ERRORS, &c.

SEVERAL portions of the lectures on religious doctrines, recently delivered in a church in this city, by Archbishop Connolly as reported in the *Express*, newspaper, are of such an important character, and so contrary to Scripture, and primitive Christianity, as to require a public refutation. True Christians are required, and feel it their grateful duty to "contend earnestly for the faith once delivered unto the Saints." An inspired Apostle has said, "it is good to be zealously affected always in a good thing." Most especially does this apply where the interests of Divine truth are concerned. On the right understanding and belief of that truth, depends in a great degree all individual and social duty and happiness. I therefore neither make, or claim, any apology for the free remarks I shall here offer regarding the most material and erroneous parts of these lectures.

To take the errors in the order in which they appear in the journal, the first passages for remark are in the following words: "The necessity of a revelation and of a sure rule of faith, which he contended the Bible was not, and went on to elaborate this last. He said that the Bible could not be the rule of faith, because the best part of the New Testament was not written, till the Christian religion had become spread over the earth."

It must be concluded that by the word Bible, the Lecturer meant the inspired Scriptures contained in the book we call the Bible. Now here it may first be asked, is it either pious or reasonable to suppose, that an infinitely wise and gracious being, who has given us a revelation to be an *enlightener* and a *guide*, would leave it so imperfect as to require to be supplemented and perfected by fallible human beings, by nature mentally and morally ignorant as to spiritual and eternal truths? Every truly enlightened and unprejudiced person will at once reject such a profane

idea. Scripture thus expressly condemns it:—"Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. xxx. 6. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isaiah viii. 20. "If any man speak let him speak as the oracles of God." 1 Peter iv. 11. And in the last chapter of the Revelations it is said: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

In proof of the Scriptures being a perfect and the only rule for Christian faith,—numerous facts and authorities will now be given, with corresponding remarks. All the Old Testament Scriptures which we now possess, were ever held by the Jewish Church to be Sacred Oracles; and with a few interruptions, were in constant use from the respective periods in which they were written, down to the close of the existence of that Church; and partially since, among that people. Christianity received, and has always regarded and used them, as such divine oracles, and as connected with the equally inspired Christian Scriptures. The books of the New Testament Canon, were all written within the very first period of the Christian church, and by the inspired Evangelists and Apostles whose names they bear; and went immediately into use as sacred and binding authorities among all the christian churches, in the numerous places of the various countries in which those Churches were established. The Church of Rome had nothing to do with the composing of these Scriptures, or with their first conveyance to those churches. Most of them were written and conveyed to churches, in numerous places, *before* any Church was formed at Rome. From the original manuscripts containing those sacred writings, numerous copies were almost immediately made, and were conveyed to the various churches, so that in comparatively a few years, the most, if not all, of those churches, possessed the whole of the New Testament Scriptures now held by us. The Jews carried copies of the Law and the Prophets wherever they were dispersed, and the Christians did the same with their Scriptures.

In answering the latter part of the cited passages of the first lecture, it is needful to show the respective times of the circu-

lation of several of the earliest of the New Testament Scriptures. Those times, according to the standard chronology, and the best authorities are as follows :—The gospel by Matthew according to eminent critics was written, and went into circulation, as early as about 8 years after the ascension of our Lord. The one by Luke, about 15 years after that event. The average time of the writing and circulation of the book of Acts, and the 21 Epistles, is only about 30 years after the Ascension. Some of them much earlier. All these Scriptures were in use in the same generation in which the inspired Evangelists and Apostles taught, and are in perfect accordance with all the truths of christianity which they had been teaching : and the whole of which truths they faithfully and accurately embodied in the New Testament Scriptures. Not a word has any of them said, as to any *oral* teachings, by themselves or others, being orally transmitted for standards or guides, regarding faith or practice.

Now here, some facts and remarks may be usefully given, as to the tradition of oral teachings, for the essential purposes just mentioned. Our Lord in giving the command to all the people to "Search the Scriptures," said not a word, to enjoin or sanction the *oral* tradition of the *oral* teachings of his sacred system of religion. On the contrary, from what he *did* say concerning traditions, we are not only authorized but bound to reject them, as no valid foundations for faith. In Matthew xv., and Mark vii., we find him reproaching and condemning the rulers in the Jewish church, for rejecting the "Commandments of God," and "making His word of none effect," through their "traditions;" and for "teaching for doctrines, the commandments of men." In the Epistle to the Colossians, and in that to Titus, there are warnings against the "traditions of men," and the "commandments of men, that turn from the truth." There is no passage of Scriptures, containing any intimation or allusion to *oral traditions* being needed, in addition to the *writings*, nor any mention of their forming a part of the foundations of Christian doctrines. Considering the numerous and great imperfections of even the wisest and best of men, as to perception, memory, judgment, and all other mental faculties, it is simply impossible, that any one tradition

could be orally handed down, pure and unimpaired, in letter and spirit, even through one generation; and if so, what must be said as to all the fluctuations and changes of nearly two thousand years. Under the preceding dispensation, the laws and precepts, given directly by God himself, were by the divine command, committed to writing, by Moses; and the like command was given, that the people should be taught *out of them*; and that they should preserve and constantly study them, and teach them diligently to their children throughout all generations. In the Psalms, Proverbs and other books of these Scriptures, the *law*, *siautes*, and *testimonies*, are mentioned as fully sufficient for instruction and guidance. As regards our glorious and vastly superior gospel system, divine wisdom foresaw that the truths conveyed by inspired *oral* teaching, if left unrecorded, among frail and fallible men, would inevitably, very soon, either be entirely lost, or be impaired, or totally corrupted. Divine benevolence, therefore, so arranged, that the whole of the truths of that gracious system were committed to writing, during the same generation in which they were taught by our Lord, and his inspired Apostles.

In the New Testament, as in the Old, there are passages showing the perfect sufficiency of the Scriptures as a complete, and the only rule for Christian faith and conduct. In reference to all the Scriptures, it is said in Rom. xv. 4, "Whatever things were *written* aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope." Also in Cor. x. 11, "Now all these things happened unto them for ensamples, and they are *written* for *our admonition*, upon whom the ends of the world are come." Then, as to the New Testament (John. xx. 31), "These are *written* that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name." This gospel alone, contains nearly every Christian doctrine. As to the book of Acts, many of the most important doctrines are clearly set forth in it.—In Romans xv. 15, the Apostle says: "I have written the more boldly unto you, in some sort, as putting you in mind." And of what was he putting them in mind, but of the divine truths contained in the Epistle, which, as may be seen, contains many of

the most essential doctrines and precepts of the Gospel? And he put them in *writing*, that they might be always before them, and therefore not be forgotten or escape from their memory. In 2 Cor. xiii. he says: "We *write* none other things unto you than what ye read or acknowledge;" and xiii. 10, "Therefore I *write* these things being absent, lest, being present, I should use sharpness." And the words "these things," mean, of course, all the things declared in the Epistle, and which are numerous and of the deepest importance. In the next Epistle, that of Galatians, which is of equal value as to doctrine and precept, he says in vi. 11, "Ye see how large a letter I have written unto you, with mine own hand." The next to the Ephesians, is very full, as to nearly all the doctrines as well as practical duties of Christianity. In the next, to the Phil., iii. 1, he says: "To write the same things to you, to me, indeed, is not grievous, but for you it is safe." Here the Apostle, doubtless, means the "same things" he had before orally taught them; and by saying it was safe to write those things, it is clear that he meant that their retention of them might not depend merely on the remembrance of the oral teaching, but that they should always have those same truths before them, in that *written* and therefore *sure and permanent* form. In the next Epistle, Col. iv., is the charge, "When this Epistle is read among you, cause that it be read also in the Church of the Laodiceans, and that ye likewise read the Epistle from Laodicea." This Epistle to the Colossians is very full as to doctrine and duty. Next, 1 Thes. v. 37, "I charge you by the Lord that this Epistle be *read* unto all the holy brethren;" and 2 Thes. iii, "If any man obey not our word by this Epistle, note that man, and have no company with him." Next Epistle, 1 Tim., he is most solemnly charged to "observe these things" and to "keep this commandment," meaning, of course, the doctrines and precepts contained in the Epistle. And in the second Epistle to him, he is charged to the same effect. In the following Epistle to Titus, he is commanded "these things speak, and exhort, and rebuke with all authority,"—referring also to the written truths of doctrine and duty contained in the Epistle. The Epistle to the Hebrews embodies several of the most important doctrines both of the Old and of the

New Testament dispensations.

The two Epistles of St. Peter are very pointed as to committing to writing the truths orally taught, so that they might not be impaired or escape from the memory. In 1 Ep., he says at the conclusion, "I have *written* briefly, exhorting and testifying that this is the true grace of God wherein ye stand ;" and in 2 Ep., "I will endeavour that ye may be able after my decease to have these things always in remembrance ;" and, further, "This second Epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance, that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the Apostles of the Lord and Saviour :;" and he mentions his brother Paul as "in all his Epistles, speaking of these things." In John 1 Ep. he says, "that which we have seen and heard declare we unto you ;" and, further, "this, then, is the message which we have heard of him, and declare unto you." This Epistle declares several of the most important doctrines, as well as precepts of Christianity. The same Apostle John was commanded to "write in a book" all the things which he saw, and which we find recorded in that sublime book of "Revelation." All these books, here referred to, together with the other books of the New Testament, taken as a whole, contain *every doctrine, precept*, and other truth of our divine Christianity ; and, therefore, I repeat, they *alone*, form a full and perfect standard or rule of our faith concerning it.

In 2 Tim., chap. iii. is the following passage :—"All Scripture is given by inspiration of God ; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

Now, if the Scriptures be so amply sufficient to effect those perfect ends or purposes, what possible need can there be that any traditions or any other means should be devised or employed to secure them. All such means may well be termed superfluous, and belonging to the works of *supererogation*. Why should the mind of weak, imperfect man, in the arduous course of seeking *salvation*, be burdened or perplexed with the considera

tion or observance of any such unnecessary works? Can he desire or expect anything more than being made *perfect*, and being *thoroughly* furnished for the full performance of *all practical good*? Is there, or can there be any state or condition, here or hereafter, beyond that of *perfection*; or can any individual be furnished more than "*thoroughly*," as the text declares. Why, there never *has* been, or *can* be, a saint upon earth, or an angel in heaven, prepared or matured beyond the condition mentioned in the text, and which condition it declares the Scriptures are fully sufficient to secure. If Protestants possessed no other authority in proof of the truth and sufficiency of the Rule of Faith, founded on the Scriptures *alone*, this text of itself affords the most valid and ample testimony on the point.

A few passages may now be given from the writings of the earliest christian authors,—Fathers as they are generally called,—to show, that in the public services of the churches, the Old and New Testament Scriptures were read, for doctrinal and practical instruction, without a word as to *oral* traditions. The learned and eminent Justin Martyr, wrote in defence of Christianity, about 108 years after the Ascension of our Lord. He was contemporary with Polycarp, who was taught of St. John; and in the parts of his writings relating to the public services of the Christians, he says,—“In their religious assemblies, first of all, the writings of the Prophets and Apostles are read. The Clerk read until it was sufficient; and when the reader had ended, the bishop made a Sermon, by way of instruction and exhortation to the imitation of those excellent things which had been read. And when he had finished his discourse, they all rose up, and offered their prayers to God.” Tertullian, who wrote a few years after, says:—“In our public assemblies, the Scriptures are read, psalms sung, sermons preached, and prayers presented.” And “that they read the Scriptures according to the quality of their present times.” And further he says;—“After the celebration of the Lord’s Supper, every one sung a hymn out of the Bible, or of his own composing. Clemens Alexandrinus, a Presbyter, and another of the early Christian writers, says:—“A good Christian’s life is a continual festival; his sacrifices are prayers and praises, reading

of Scriptures before meat, and singing of psalms and hymns at meat." The celebrated Cyprian, bishop of Carthage, and an eminent writer of a later period, says of one Aurelius, whom he designed for a presbyter, that "he was first to begin with the office of *reading*." He says of another, named Celerinus, a lector, or *reader*, that "he read the law and the gospel, to all the people." Origen, another celebrated christian writer, calls the Sermons "explanations of the lessons." Of the sermons of Origen, it has been said by a learned and eminent historian of the church, that he first began with a short exordium, and then explained verse after verse, or sentence after sentence, showing the natural and literal signification of the words, and then the spiritualized, or mystical meaning of them; and concluded with a suitable application of all, either "by way of exhortation to piety and virtue, or by way of dehortation from vice and impiety."

There is not a word by any of these celebrated primitive writers and teachers, nor by any others, during several succeeding centuries of the church, to intimate that *oral traditions* were lawful, or held, as forming any part of the *Christian rule of faith*. It rested in the inspired Scriptures alone; and was drawn from that source. It is unhappily true, that in subsequent and *apostatizing* times, like as by the corrupt heads and leaders in the Jewish Church, oral traditions were *invented* and became established in the churches, and continued more and more to supersede the Scriptures, until for a long course of ages, down to the commencement of the great Reformation in the fifteenth century, they had put the inspired oracles almost entirely out of sight and use. It is well known, by whom and for what purposes, this *treason* was committed.

The next unfounded assertions of the lecturer to be here refuted are as follows:—

"The Old Testament was rarer than rare jewels. A copy was a rare treasure. There were serious disputes among those who possessed copies; and it was even doubted whether the original copy had not been destroyed in the destruction of the Temple. For the first 300 years, the bible existed only in fragments. The church made vast progress in these years, during which the Bible could not have been the Rule of Faith. The teaching in-

spired and continued of the church must have alone been the rule of Faith."

It is really surprising that a learned dignitary,—who must be thought to be well acquainted with those Scriptures, and their use in the Jewish and Christian Churches, at the period referred to,—should have been so bold as to make those assertions, which can so easily be shown to be contrary to the facts. During several hundred years before Christianity, the Jews had the Scriptures of the Old Testament constantly in use, in the Services of the Temple, and in the very *numerous* Synagogues throughout the whole of Judea and Galilee, and partially in Samaria also ; and likewise in their Synagogues in many other countries. We read in *all* the four gospels, of our Lord going into their Synagogues, and occasionally teaching in them ; and also in the Temple. In Luke iv. are the following passages :—" And he came to Nazareth where he had been brought up ; and as his custom was, he went into the Synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him, the book of the prophet Esaias." After reading certain passages which related to himself, " he closed the book and gave it again to the minister and sat down." In Acts xiii. 14-15 are these passages :—" They came to Antioch in Pisidia, and went into the Synagogue, on the Sabbath day, and sat down. And after the reading of the law and the prophets, the rulers of the Synagogue sent unto them, saying, —Ye men and brethren, if ye have any word of exhortation for the people, say on." In verse 27 of the same chapter —" For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets, which are read every Sabbath day, they have fulfilled them, in condemning him." Again in Acts xv. 21, " For Moses of old time, hath in every city, them that preach him, being read in the Synagogues every Sabbath day?" It is obviously the meaning of these last words, that the readings were from the inspired first books of the Scriptures called the Pentateuch written by Moses. The following words, in Acts xvii. 11, are said of the Bereans :—" These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and

searched the Scriptures daily, whether those things were so." In a previous part of the same chapter it is said of Paul and Silas,—"they came to Thessalonica, where was a Synagogue of the Jews;" and that "Paul, as his manner was, went in unto them, and three Sabbath days, reasoned with them out of the Scriptures." It is thus seen, that the Jews in these cities of Antioch, Thessalonica, and Berea, far distant from Judea, had their Synagogues, in which the Scriptures were regularly read. The same was the case, throughout all the other parts of the Roman Empire. The Scriptures mentioned in all the foregoing passages, were those of the Old Testament, which the lecturer has said, was "rarer than rare jewels."—"A copy was a rich treasure." Now, here it may be mentioned, that the foregoing citations from the New Testament, relating to the Old Testament Scriptures, and their extensive use, are also in the New Testament of the Roman Catholic Church, in what is called the Douay version of their Scriptures, which is doubtless in the possession of the learned Lecturer, and therefore his assertions as to that *rarity* of the "Old Testament," are the more astonishing. As to the Douay version, as it is called, although in several parts very erroneous and imperfect, it is not so altogether variant from our Standard Protestant version, as many persons imagine. It is called "*Douay*," from having been prepared at the city of Douay, in France; and it is presumed was revised and formed, chiefly from MSS. and the Latin Vulgate. This last named was in one of the early centuries, prepared by father Jerome, as he was called, by the direction of the then Bishop of Rome, and this *Vulgate* itself was framed from a previous Version, called the *Itala*; numerous copies of which had been transcribed and circulated, but many of them, it is said, were extremely incorrect.

But now as further proof to refute the lecturer's assertions of the *rareness* of the Old Testament Scriptures at the times he mentioned; the following extracts from that authentic and invaluable work,—Dean Prideaux's *Connections*, &c., are confidently submitted. After mentioning the finding of the original copy of the Scriptures in the Temple, and its delivery to the pious king Josiah, the Dean writes:—"By his orders, copies were written

out from this original, and search being made for all other parts of Holy Scripture, both in the Colleges of the Sons of the Prophets, and all other places where they could be found, care was taken, for transcripts to be made out of these also, and thenceforth, copies of the whole became *multiplied among the people*; all those who were desirous of knowing the laws of their God, either writing them out themselves, or procuring others to do it for them; so that within a few years after the holy city and temple were destroyed, and the authentic copy of the law which was laid up before the Lord, was burnt and consumed with them, yet by this time, many copies both of the law and the prophets, and all the other sacred writings, were got into private hands, who carried them with them, into captivity.—That Daniel had a copy of the Holy Scriptures with him, in Babylon, is certain, for he quotes the law, and also makes mention of the prophecies of Jeremiah, which he could not do, had he never seen them. And in the sixth chapter of Ezra, it is said, that on finishing the temple, in the sixth year of Darius, the priests and the Levites were settled in their respective functions, according as it is written in the law of Moses. But how could they do this according to the written law, if they had not copies of the law then among them? And this was nearly *Sixty* years before Ezra came to Jerusalem.

“And further, in Nehemiah, chap.viii., the people called for the law of Moses, to have it read to them, which the Lord had commanded Israel, which plainly shows, that the book was then well known to have been extant. All that Ezra did in this matter, was to get together as many copies of the sacred writings as he could, and out of them all, to set forth a correct edition; in the performance of which, he took care of the following particulars.

First,—He corrected all the errors that had crept into these copies, through the negligence and mistakes of transcribers; for by comparing them one with the other, he found out the true reading, and set all at rights.

“*Secondly*,—He collected together all the books of which the Holy Scriptures did then consist, and disposed of them in their proper order; and settled the canon of Scripture, for his time. These books he divided into three parts:—1. The Law. 2. The

Prophets. 3. The Cethubim, or Hagiographa; i.e., the Holy Writings; which division our Saviour himself takes notice of, Luke xxiv. 44, where says:—"These are the words which I spake unto you, while I was yet with you, that all things might be fulfilled which are written in the Law, and in the Prophets, and in the Psalms, concerning me." For there, by the Psalms, he means, the whole third part, called the Hagiographa; for that part beginning with the Psalms, the whole was, for that reason, then commonly called by that name: as usually with the Jews, the particular books are named, from the words with which they begin—Josephus makes mention of this same division."

The Dean on mentioning the division of the law into sections by the Jews further says, "It was made for the use of their Synagogues and the better instructing of the people there, in the law, for every Sabbath day one of these Sections was read in their Synagogues; and this we are assured in the Acts of the Apostles was done among them of *old time*, which may well be interpreted from the time of Ezra. Until the time of Antiochus Epiphanes, they read only the law; but being then forbid to read it any more in the room of the *fifty-four* Sections of the Law, they substituted *fifty-four* Sections out of the Prophets; the reading of which they ever after continued. So that when the reading of the Law was again restored, by the Maccabees, the section which was read every Sabbath out of the Law, served for their first lesson; and the Section out of the Prophets for the second lesson; and so it was practised in the time of the Apostles."

With regard to Synagogues, that eminently learned commentator, Dr. Adam Clarke, has thus written, in his comment on Math. 4, 23:—"Synagogues, among the Jews, were probably not older than the return from the Babylonish captivity. They were erected not only in towns and cities but in the country, and especially by rivers, that they might have water for the convenience of their frequent washings. There might be many Synagogues in one city or town, provided it were populous. Jerusalem is said to have contained 480. This need not be wondered at, when it is considered that every Jew was obliged to worship God in public either in a *Synagogue* or in the *Temple*. Service was performed

in them three times a day—*Morning, Afternoon and Night*. Not less than ten persons of respectability composed a Synagogue.”

From the foregoing historical facts given by the Rev. Dean and Dr. Clarke, taken in connection with the New Testament passages previously cited, it may well be concluded that at the period referred to by the Lecturer when as he stated the Old Testament Scriptures were so *extremely rare* there were at least a thousand or more Synagogues in Judea, Galilee, and Samaria, besides a great number in all other countries under the Roman dominion as well as in all other lands; and in all of which Synagogues those Scriptures were constantly and regularly read.

Nearly 300 years before Christianity appeared, a version of the Old Testament Scriptures, called the *Septuagint*, was formed from the Hebrew into Greek which was the prevailing language through a great part of the Roman dominions. This version was chiefly intended for the use of the Jews in the various countries other than Judea in which they were dwelling, and were used in their Synagogues in those countries and extensively used in Judea also.

Moreover, in addition to all the Hebrew and Greek copies of those Scriptures in constant use in the thousands in all of Synagogues in Judea and other countries, copies of them were possessed by vast numbers of families and individuals.

It is thought that it was from that Septuagint version our Lord and the Apostles gave their citations of Scripture.

Now considering the numerous Scriptural and historical facts and particulars which have here been given on the subject, what must be said of those unreserved and *positive dictums*, as to the scarcity of the Old Testament Scriptures; and also regarding those of the New Testament revelation. They have by those authentic proofs, been shown to be altogether unwarranted and clearly refuted.

As to the statement, that “for the first 300 years the Bible existed only in fragments,” it is quite sufficient to say, that *all* the Scriptures were in use, and whether they were in *one* book, or roll, or in *several*, was a matter of no importance. It may well be concluded, that the Septuagint version was in one volume. It has already been shown, that all the Scriptures of the New Tes-

tament were written and in use within a brief period following the Ascension ; and some of them but a few years after that event. By the word Bible in the *passage cited*, must, of course, be understood, all the Old and New Testament Scriptures. Surely the learned lecturer's Chronology, and assertions on the points in question, are ruinously defective. His further assertion, that during those 300 years, " the Bible could not have been the rule of Faith," is quite sufficiently disproved, by the testimonies which have been given by the writings of Justin Martyr, Tertullian, Clemens Alexandrinus, and Cyprian, who lived during successive periods within those 300 years. The last named,—a most eminent character and martyr,—flourished in the third century.

It is indeed true, that not long after those 300 years, the Bible became " a very rare book in Europe," as the lecturer has said, and the reasons for it can very readily be given. Numerous historical facts and instances have frequently been publicly afforded, in proof that in that subsequent period, many corruptions and defections from primitive christian truth, became rapidly prevalent in the churches ;—and that of withholding the Bible from the people, was one of them ;—and that traditions, dogmas, and superstitious observances, contrary to the Scriptures, were *invented*, and taught, in place of those inspired Oracles ; and therefore, it became generally true, that during the *eleven* centuries the lecturer has mentioned, the Bible,—as he has said,—was not " in the people's hands as a rule of faith." He has further stated, that during those eleven centuries, " the Church had been spreading, and spiritually subdued England," and the various other countries he named.

It is indeed the fact that during those centuries all those countries were subdued and in general despotically held under the dominion of an ecclesiastical system and power, in a great degree, in contrariety to primitive and Scriptural Christianity. The lecturer has expressed his belief that " no one would say that nothing but falsehood had been taught during those centuries, and even yet men turn to those ages of faith, with wonder and admiration and despair." Of course no one will be so wild and reckless as to say that " nothing but falsehood," was then taught ; but yet

whatever may be said as to the "wonder and admiration," it is not at all surprising but quite consistent with Scriptural knowledge and sound intelligence, that men should view those ages of faith in traditional oral teachings and observances with *blank despair*.

The further errors in that first lecture, to be next brought under examination, are contained in the following passages :—

"This guide had been provided in the church, which was sent to *Teach all nations*, which had the promise of God to be with it, until the consummation of the world. If the church was to *teach* all nations, all nations were to listen and *hear* the church. Who were the church? Not the people, not the faithful all over the world,—for if they were to teach, who were to listen?—but the Bishops, the Pastors of the church, the successors of the Apostles ; to one of whom Paul was sent to know what he should do."

The like announcements appear in the succeeding lecture.

Here are truly marvellous and alarming utterances, which probably may astonish even some of the *lay* members of the Archbishop's communion. Its *laity* have ever been remarkably distinguished, for liberal pecuniary and other support to their church ; and it does seem rather hard that they should be considered as forming no part of it. But they have been plainly told it, by the very highest authority. Whatever this laity may think of it, all other lay members of churches will not merely demur to the *dictum*, but utterly disbelieve and condemn it.

Now let us intelligently view and examine this absurd and humiliating announcement. First, as to the origin and true meaning of the word *church* ; and next, how it is to be understood in the light of Scripture, and primitive christianity. The original word, in Greek, from which our English word *church* is derived, simply means an assembly or congregation, the nature of which is to be understood, from connecting circumstances. A very learned commentator on the Scriptures, has described the word, with reference to the church of Christ, as meaning,—“the whole company of Christians, wherever found ; because by the preaching of the Gospel they are called out of the Spirit and maxims of the world, to live according to the precepts of the christian reli

gion. This is sometimes called the *Catholic*, or *universal Church*, because constituted of all the *professors of Christianity*, in the world, to whatever sects or parties they may belong; and hence the absurdity of applying the term *Catholic*, which signifies *universal*, to that very small portion of it, the *Church of Rome*. In primitive times, before christians had any stated *buildings*, they worshipped in *private houses*; the people that had been converted to God meeting together in some one dwelling house of a fellow convert, more convenient and capacious than the rest; hence the *Church that was in the house of Aquila and Priscilla*, Rom. xvi. 3, 5, and I Cor. xv., 19; and the *Church that was in the house of Nymphas*, Col. iv., 15. "In the proper use of this word, there can be no such thing as *The Church*, exclusively. There may be, *A Church*, and the *Churches*, signifying a *particular congregation*; or the different assemblies of religious people; and hence the Church of Rome, by applying it exclusively to itself, abuses the term, and acts as ridiculously, as it does absurdly. *Church* is very properly defined in the 19th Article of the Church of England, to be 'a congregation of faithful men, in the which the pure word of God is preached, and the Sacraments duly administered, according to Christ's ordinance.'"

Now out of a great number of texts of Scripture, in which the words *Church* and *Churches* are used, the following will be quite sufficient to show that they are to be understood according to the meanings just mentioned:—"And the Lord added to the Church daily such as should be saved."—Acts ii. 47. "Then had the Churches rest, throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."—Acts ix 31. "Then pleased it the Apostles and elders, with the whole Church, to send chosen men of their own company to Antioch, with Paul and Barnabas."—Acts xv. 22. Here we see a "*whole Church*" mentioned, distinct from all the Apostles and Elders. Now who composed this *Church*? certainly *laymen* only, for the Apostles and Elders are separately named. But further, "And so were the Churches established in the faith, and increased in number daily."—Acts xvi. 4. Who will believe that all these "*Churches*"

and their "daily increase" consisted of bishops and priests only? Again, "And from Miletus he sent to Ephesus, and called the Elders of the Church.—Acts xx. 17, and in verse 28, the Apostle thus instructs and charges them:—"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood." Here again, we see the distinction between the *Elders* or *Clergy*, and the *laity*, called the *flock*, and the *Church*. Now, according to the lecturer's doctrine that the *clericals* alone composed the Church, the Apostle made a great mistake, and should have charged them to *feed themselves*; but evidently this was not what he meant. It is true that since the Apostles time, and down to the present day, there have been some in the sacred office, who, like those described by the prophet Ezekiel, *literally* fed themselves with the 'fat' of the 'offerings' but fed not the flock; or if they fed them at all, fed them with *tainted* and *unwholesome* food. The Apostle called the elders merely "*overseers*" of the flock, and in another place says of it "Not for that we have dominion over your faith, but are helpers of your joy." Even Peter, Rome's *rock* and Primate, charges the Elders to "feed the flock of God," but not to be "lords over God's heritage." Further, as to *laymen* being included in the word *churches*, St. Paul, after mentioning Priscilla and Aquila, as his helpers, says:—"Greet the Church that is in their house."—Rom. xvi. 5; and again, "Salute the brethren which are in Laodicea and Nymphas, and the church which is in his house." Col. iv. 15. Now is it at all credible that the *Churches* in these houses were composed merely of bishops and other clerical persons? Such an absurdity cannot be imagined. They were simply male and female *laity* who thus assembled for worship and christian edification.

The Epistles to the Christian believers at Corinth, Galatia, and Thessalonica, are directed to the *Churches* respectively, and these were not constituted of bishops and priests, as stated by the Archbishop; but were composed of *lay persons*,—men and women, husbands and wives, parents and children, masters and servants; and in other relative positions, for whom the epistles contain

directions, as also for conduct in the various employments and engagements of secular life. In 1 Tim. chap. iii., the Apostle says of a "*bishop*," he must be, "the husband of one wife,"—"one that ruleth well his own house, having his children in subjection with all gravity, (for if a man know not how to rule his own house, how shall he take care of the Church of God?) Now, in these few words of inspired scripture, there are two points clearly made out against the Archbishop; and the teachings of Rome, namely—a *Church* is not composed merely of a bishop, or the clergy; and also, that a *bishop*, and doubtless an *archbishop* also, may for kind *companionship*, and for *comfort*, have a wife and children; and *deacons* also, as mentioned in another part of the epistle. But these enjoyments, approved of by heaven, they wilfully reject, or rather are arbitrarily and unjustly deprived. In James v. 14, the "*elders of the church*" are mentioned.

The Apostle John, in his 3rd Epistle,—when remarking on the conduct of the "prating" Diotrephes, towards some of the brethren,—says, he "casteth them out of the church." Surely these were not bishops and other clergy. But even more than enough, on the point, has been given from the Scriptures. A few proofs may be added from church history, in the earliest ages; and they shall *first* be given, regarding the bishops, and other eminent characters of the Church of Rome. Clement, its third bishop, following Linus and Anencletus, about A.D. 70, in treating of the constitution of the church, mentions it as composed of two parts,—"*the Clergy and the laity*." Fabianus, and Cornelius also, *bishops of Rome* in the *third* century, were chosen, "by the suffrages of the clergy, and the people" and also a previous bishop, named Anterus, in the second century. In a letter of the clergy of Rome, to the clergy of Carthage, the conclusion says;—"the brethren which are in bonds salute you, and the presbyters, and the whole church." This clearly shows the same distinction of *clergy* and *laity*, in the constitution of a church; and of *Rome* too. The celebrated Origen, Tertullian, Irenæus, and other eminent christian writers, in the second and third centuries, mention the same distinction, of the *clergy* and *people* as component parts of a church. Ignatius writes;—"if the

prayer of one or two, have so great a force, how much more prevalent must that be, which is made by the bishop, and the whole church." Dionysius bishop of Alexandria writes, that when he was banished to Cephro in Lybia, there came so many christians unto him, that even there he "had a church." Cyprian says, there is but one bishop in a church at a time. And Cornelius, bishop of Rome, in the *third* century, objects to Novatian, that he did not remember, "that there ought to be but one bishop in a church." *Ignatius*, and other christian writers have said the same.

But further, it will here be well to show some of the principal powers and rights of the *laity* of the church, during several of the earliest centuries. They chose their bishops and had the power of deposing them, for heretical doctrines, and gross vices and immoralities; and were consulted by their bishops, and by them informed as to all material affairs concerning the church. As to the choice of bishops, Eusebius, the ecclesiastical historian, and bishop of Cæsarea, who lived in the third century, says of the church of Rome, on the death of its bishop Anterus:—"All the brethren met together in the Church to chose a successor, where all the people unanimously chose Fabianus." On his death, as stated by Cyprian, bishop of Carthage, Cornelius was chosen bishop of Rome "by the suffrage of the clergy and the people." And Cyprian says the same as to Churches generally. At the ordination of the Clergy the whole body of the people were present. So, as Cyprian writes, "an African Synod held Anno 258, determined, that the ordination of Ministers ought to be done with the knowledge and in the presence of the people, so that either the crimes of the wicked may be detected, or the merits of the good declared; and so the ordination may be just and lawful, being approved by the suffrage and judgment of all." Pontius, a deacon of the Church of Carthage, says that Cyprian was elected its bishop "by the favor of the people;" and Cyprian himself in one of his epistles, acknowledges himself that he was chosen "by the suffrage of the people." And further, all the people of a diocese were present at church censures. In the third century, Origen describes an offender as appearing "before the whole

church." Clement, the third bishop of Rome, in the first cent , in his beautiful epistle to the Corinthian Church calls the censures of the church "the things commanded by the multitude." And Cyprian writes of two offending sub-deacons, and an Acolyth, that they were to be tried "before the whole people." No offenders were restored to the peace of the church without the knowledge and consent of the whole diocese, for the same bishop Cyprian says "they were to plead their cause before all the people " He also wrote, that it was ordained by a synod, "that except in danger of death, or an instantaneous persecution, none such should be received into the church's peace without the knowledge and consent of the people."

Also letters from one Church to another before being sent, were read before all the Church. Thus Cornelius, previously mentioned as bishop of Rome in the third century, declares that "whatever letters he received from foreign churches," he "always read them to his most holy and numerous people." Cyprian and his people and other Churches, as might be shown, did the same.

Now considering all the inspired Scriptures on the subject, before given, and these numerous testimonies as to the *people* being a distinct and essential part of the constitution of a church, and as such, having the exclusive rights and powers described and declared even by bishops of Rome and of other large places; and during hundreds of years of the Primitive Christian Churches, it is indeed astonishing that the Archbishop, who knows all these things, as well as the writer, or probably better, should, after asking "who is the Church?" have made the assertions, that "not the people," not even "the faithful," but "the Bishops, the Pastors of the Church, the successors of the Apostles, form the Church." Such are the errors and mis-statements of an Archbishop, which by a mere layman have been so readily and fully refuted. What kind of a body would a Church be, if indeed it could be called one, which consisted merely of the Bishops and other Clergy, without the flesh and blood of the people? It would be a *skeleton* indeed, a mere *scarecrow*.

And now must be noticed several other errors of the Archbishop, comprised within a very few words. He says "Paul was sent to

one of the successors of the Apostles, to know what he should do." And in the next lecture he said that successor was a "*priest*." It is scarcely possible to crowd a greater number of blunders or mis-statements,—call them which you will,—within such a limited number of words. It may first be remarked, that none of the particulars of this narrative concerning Paul, have ever become known, except from the Scripture account in Acts, chapters ix. and xxii. The narrative is in the Archbishop's New Testament, the same as in our Protestant version. Now, let us look at these Scripture particulars, and compare them with the Archbishop's account, and thus ascertain his several erroneous statements. First, according to the Scripture, Paul was told by the Lord to go unto Damascus, "and there it shall be told thee what thou must do." He was not sent to Annanias, as stated by the Archbishop, nor was Annanias or any other person named to him. Instead of Paul being sent to Annanias, this "disciple" as he is called in the narrative, was sent by the Lord, to Paul, or rather Saul, which then was his name. Next, the Scripture calls Annanias merely "a certain disciple," not a word about his being a successor of the Apostles, or a priest, as stated by the Archbishop; or of his holding any office, or following any particular occupation. A *successor* of the Apostles he certainly was not, for they were all then alive. This conversion of Paul was only about four years after the ascension of our Lord; and James, the first of the Apostles who left this world, was not martyred until four years after Saul's conversion, being eight years subsequent to the ascension. The next errors of the Archbishop, Annanias was neither a priest nor an Apostle. A *priest* he could not have been, for there never has been, nor ever will be any *priest* under our Christian dispensation, but the one "great High Priest of our profession,"—the Lord Jesus Christ Himself. But even if it were conceded that the ministers of the Christian Church can properly be called *priests*, there is not a word to show that Annanias was one. He is merely called "a certain disciple," that is, a *scholar*, or professor of Christianity. Like Simon, "at the seaside," he may have been a *tanner*, or a tailor, a tent-maker, or a weaver. None have ever known any more about him than the Scripture

statement, that he was "a certain disciple," and was living at Damascus. Not a word is there to raise even a supposition that he was either priest or Apostle. In the very brief statements of the Archbishop concerning Paul and Annanias, we thus see that he has committed,—to use no stronger terms,—no less than *four* positive errors, namely:—as to the *person sent*,—Annanias being an *Apostle*—a *successor* of the Apostles—and a *priest*. To say no more, so many erroneous statements regarding such a short Scripture narrative, must, with every intelligent and unprejudiced person, powerfully tend to limit, if not to *destroy* the belief of all the other material parts of the Archbishop's lectures.

Having thus from Scripture and the records of primitive christianity shown and refuted the principal errors in the Archbishop's first lecture, the like will now be done as to those in the succeeding lecture. The first passages of it, for comment, are the following:

"The doctrines of the church, for a time, were so taught and believed, by the faithful, that no dogmatic definitions of councils were needed. But time after time, one heretic and another arose, taught false doctrine, and denied the infallibility of the church."

Here, it may first be remarked, and must be borne in mind by the reader, that the word *church*, as employed by the Archbishop all through his lectures, means the Church of Rome, from its commencement to the present time; and as being the only true christian church. This will not be denied to be his meaning of the word, for it is so understood and held by all the priesthood, and other adherents of that communion. The Archbishop has clearly shown, that he used it in that sense, by this subsequent passage:—"Take away from the separated churches, all they retained of the doctrines, and practices, and liturgies of the church which they denounced, and what would remain for them, but doubt, and despair, and contradiction, and all the evidences of human uncertainty." Here, as in other parts of the lectures, is what may be called, an attack on all churches dissenting from the Church of Rome, and an *implied* if not direct *censure*, or condemnation, for their not being connected with it.

In proceeding to comment on the passages first cited, it may be remarked, that as to the doctrines of the early churches, in all

places they were so generally Scriptural, and free of serious error, that, it is true, no council was needed, to define them. Moreover, in all the earliest centuries, the churches were independent of each other; and that at Rome, was merely one of them; and not the largest, and for the three first centuries, not even the most influential. Antioch, and Alexandria, and even Carthage, were equal to it, and in some particulars *before* it. A celebrated church historian, has written of the Church of Rome. in the following terms:—"It would seem to have been purposely appointed by Infinite Wisdom, that our first accounts of the Roman Church, should be very imperfect, in order to confute the proud pretensions to universal dominion, which its bishops have, with such unblushing arrogance, supported, for so many ages. If a line or two in the Gospels, concerning the keys of St. Peter, have been made the foundation of such lofty pretensions, in his supposed successors to the primacy, how would they have gloried if his labors at Rome had been so distinctly celebrated as those of St. Paul, in several churches. What bounds would have been set to the pride of ecclesiastical Rome, could she have boasted of herself, as the Mother church, like Jerusalem; or even exhibited such trophies of Scriptural fame, as Philippi, Thessalonica, Corinth, or Ephesus."

As to the holding of General Councils to which the Archbishop has referred, there were such nearly constant and general persecutions of the Christians during the three first centuries that none could be safely or conveniently held, and it was only after the Emperor Constantine, adopted Christianity and in A. D., 325 that the first General Council of all the churches—the celebrated Council of Nice—was held. It is said about 300 bishops attended it. It was not held at Rome, but at the city of Nice in Bythinia. The Bishop of Rome, through infirmities, could not attend, but was represented in the council by two Presbyters. Eusebius the historian, bishop of Cæserea, attended it, and has given some account of its proceedings. The council was held chiefly with reference to the heresy of Arius of Alexandria, who denied the eternal and full *divinity* of the Saviour. There were no discussions in the Council regarding *infallibility* in any church, pope, or bishop,

None of the early heresies referred to by the Archbishop had any reference to infallibility in any human quarter, for such a dogma or supposition was never imagined in relation to any church or institution or power, on this earth. It was not *invented* until many centuries after, when it first appeared, as claimed by the Church of Rome, and it gradually advanced in belief and power as the Roman Pontiff, through ambitious schemes, imperial favor, and gaining territory, increased in ecclesiastical and secular power and influence; and after bringing the other Western Churches under his dominion.

An investigation will now be more particularly made into the presumptuous and profane claim of infallibility in the doctrines and teachings of the Church of Rome. It forms, we know, the very key stone, or foundation, of all the unscriptural doctrines and observances of that church. The Archbishop has repeatedly asserted it, but has given no scriptural or other evidence for its verification.

So far, indeed, from any such continued infallibility, in any visible church on earth being promised in Scripture, we are there informed, in various places, that defections, errors, and heresies, should very early and very frequently occur, and at times almost universally prevail in that visible Church. In Acts xx, the Apostle Paul, in his affecting address to the Elders of the Church of Ephesus, warns them in these emphatic terms, "For I know that after my departure shall grievous wolves enter in amongst you, not sparing the flock. Also, of your own selves shall men arise, speaking perverse things, to draw away disciples after them." In 2 Peter, ii, is the following inspired prediction, "But there were false prophets also among the people, even as there shall be false teachers among you, who *privily* shall bring in damnable heresies, even denying the Lord that bought them: and many shall follow their pernicious ways; and, through covetousness, shall they, with feigned words, make merchandize of you." In the Epistle of Jude we are told "There are certain men crept in unawares, who were before of old ordained to this condemnation—ungodly men," &c. In 1 Timothy, iv, are these very remarkable and expressive passages, "Now the Spirit speaketh ex-

pressly, that in the *latter times* some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, forbidding to marry, and commanding to abstain from meats." And, again, in 2 Thessalonians, ii, is this very pointed and remarkable prediction or prophesy, "That day shall not come except there come a falling away first, and that man of sin be revealed—the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the Temple of God, showing himself that he is God." And in a following verse, "For the mystery of iniquity doth already work, only he who now letteth, will let (or hinder) until he be taken out of the way, and then shall that wicked be revealed," &c., and in a subsequent verse it is said, "Whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish."

Some of these predicted defections, and apostasies, took place very early, and, to a very great extent, in the Asiatic Churches of Pergamos, Thyatira, Sardis, and Laodicea,—a majority of the seven. This was about, or very shortly after the time the Church commenced at Rome, and hundreds of years before any submission or subjection to a Roman Church, or its supremacy or infallibility was claimed, or even imagined. Some of those Churches, if not all, had been planted previous to the one at Rome. If there must be infallibility somewhere, it may be asked, was it in any or all of these earliest but apostatizing Churches; or was it in the mother of all the Churches—the one at Jerusalem? If at all existing, it must at that time have been in some of them. Yet they have all long since vanished away, and there is no record, or even "tradition" of their having transferred that infallibility to Rome. From the description given by our Lord himself of those four Asiatic Churches, it is plain enough, that there was no infallibility in any of them.

The Scriptural passage cited by the Archbishop in support of the asserted infallibility of the Church is in Matthew xxviii 20,—"Lo I am with you alway even to the end of the world." He has not given the previous and connected passages. They are

these,—“Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost—teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of world.” Of course these words were not intended to apply to the disciples only, whom our Lord was then addressing, for they were soon to depart from life. They apply, doubtless, to all his faithful followers in every age and country, who should continue to teach others. And what were they to teach? Not the “*traditions of fallible men.*” They were to teach all things whatsoever he had commanded them; and nothing contrary to those things. And so the gracious Lord has ever been, and will be, with all his ministers and other followers who shall continue to teach the truths He had commanded, and has in the whole of his Sacred Word directed to be taught. He has been, and ever will be, with all such faithful disciples, to enlighten, to guide, to support and comfort them, while so engaged in His glorious service. But how can these passages be wrested and applied to support the doctrine of infallibility in any visible Church here below, or to show that they apply to the Roman Church exclusively, or to any other organized and visible Church whatever? They have no reference nor contain the least intimation regarding *infallibility* in the Church or in any bishop or other official, or in any person whatsoever. He has promised the like presence and support for all his followers who prove obedient, for he says, “He that hath my commandments and keepeth them, he it is that loveth me,” and “I will love him, and will manifest myself to him.” And, again, “If a man love me, he will keep my Words, and my Father will love him, and we will come unto him and make our abode with him.” The Scriptural truth is, that the real Church of Christ is composed of all true and obedient believers. Although these may be connected in visible fellowship, under various human denominations, yet they all agree in holding Him as the Head, in all His Divine and gracious offices; they hold all the essential and saving truths of His holy religion, obediently observe His precepts, and enjoy the light and comfort of His Spirit. The express passages of Scripture to show that such characters

alone compose His true spiritual Church or kingdom upon earth are too numerous to be here inserted ; and for every true enlightened Christian they need not be cited. As to the claim of infallible teaching by any Church these few Scriptural passages, among many others which might be given, are alone sufficient to refute it—James i., “ If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him.” Ephesians, vi., Take the sword of the Spirit, which is the Word of God.” And lastly, 1 John, ii., “ But the anointing which ye have received of Him, abideth in you, and ye need not that any man teach you.”

A variety of facts and instances in authentic church history may now be given to prove how wholly unfounded is the claim of the *infallibility* of the Church of Rome.

“ In the year 357, Liberius of Rome, after two years exile, was not only prevailed on to receive an Arian creed, but even to reject Athanasius.” “ Liberius, by these unworthy means recovered his Bishopric. The See of Rome at that time, had secular charms, sufficient to seduce a worldly mind. Whether Liberius repented of his hypocrisy or not we have no evidence.” Where at this time was the constant infallibility of the Roman Church. Its Bishop, or Pope, as probably the Archbishop will call him, most solemnly professed himself an Arian heretic. The infallibility seems to have entirely vanished for a season. The Roman Church itself will be among the first most strongly to denounce the heresy. A few years previous to this awful defection a Council of Bishops at Antioch deposed Athanasius, and ordained an Arian Bishop in his stead. About the same time an Arian Council, influenced by the Emperor Constantius, deposed an orthodox Bishop of Constantinople, the metropolis, and appointed an Arian in his place. It is true another Council in Egypt protested against these proceedings, but the Metropolitan See continued for about forty years under Arian government. During this period Councils of Bishops condemned each other, and divisions arose ; and extensively prevailed, in the Churches regarding an essential part of Trinitarian truth.

The following passages, relating to our subject, are taken from Milner's Church History:—"In the year 680, a general Council was called at Constantinople: The Emperor Constantine Pogonatus presided: The Monotholite heresy was anathematized; and its several abettors were condemned, among whom was Honorius a bishop of Rome. A certain proof that infallibility was neither allowed, nor pretended to, at that time, by the Italian prelate. For the legates of Agathon, who was then bishop of Rome, were at the Council, nor do we find that any opposition was made by them, or by their master, to the condemnation of Honorius." Here, then, are two bishops of Rome, Liberius and Honorius,—shown to be condemned heretics. Many persons think, that there have been a number of others, quite as devoid of *infallibility*.

In the eighth century the introduction of images and pictures into the church, and their worship commenced. "Origen, in his treatise against Celsus, observes that it is not possible that any one, by worshipping images, should attain the knowledge of God." Athanasius and Lactantius strongly inculcate the same truth. Towards the end of the fourth century some *approach* towards this evil appeared in the church. Epiphanius, bishop of Cyprus, observes that he found a linen cloth hanging on the church door, painted, and having on it the image of Christ, or of some saint. "Observing this," says he, "so contrary to the authority of the Scriptures, I tore the cloth." The famous Jerome published in Latin an Epistle of Epiphanius concerning this subject, and added his own testimony on the point. So evident is it that at that time images were absolutely prohibited in the Church of Christ. Augustine also gave his opinion against images, and said—"They are of more force to pervert the soul than to instruct it; and when images are ever placed in the temples, and had in honour, error creepeth in." All those renowned fathers just named are claimed by the Roman Church, were integral and most important members of her system, and her infallible teachers of her infallible doctrines, but according to her doctrine and practice on this point, for centuries past, they must have been heretics. On that supposition, she should have treated

them as such ; but she did not do it, but holds them in honour to this day. Where was the infallibility on the point at this period. It is true the second Council of Nice, in the eighth century established this Idolatry, but the British Churches execrated this Council of Nice, and some even of the Italian bishops protested against the growing evil. In the same eighth century a Council of three hundred and thirty-eight bishops was held, to decide the controversy concerning images, and they declare, " Jesus Christ hath delivered us from idolatry, and hath taught us to adore Him in spirit and in truth, but the devil, not being able to endure the beauty of the Church, hath insensibly brought back idolatry, under the appearance of Christianity, persuading men to worship the creature, and take for God a work to which they give the name of Jesus Christ." In a subsequent year of the same century a Council of three hundred bishops at Frankfort upon Maine condemned that Council of Nice, and the worship of images, —an Italian Bishop was one of this Frankfort Council. In the succeeding century a Council of Paris agreed with that Council of Frankfort in the rejection of the decrees of the second Council of Nice, and in the prohibition of image worship. Now, according to the claims of supremacy and universality by the Roman Church, all these Councils of Bishops belonged to her, and formed a large portion of her infallible teachers. But it may well be asked, where, amidst all these opposing Councils and conflicting decrees, did the infallibility and uniformity insisted on really remain ? We Protestants say it was not among any of them ; but we further say that the truth on this image subject was with the Frankfort and the two other condemned councils, and with the renowned Roman fathers, whose similar testimonies have already been given.

These historical facts have been here introduced merely to assist in exposing the asserted absurd and unscriptural claim of infallibility, and uniform teaching in the Roman Church. " The celibacy of the clergy was by many dignitaries in the Church strongly opposed. Even the doctrine of transubstantiation itself, the favorite child of Pascasius Radbert, was still denied by many, and could not, as yet, gain a firm and legal establishment in Eu-

rope. About the year 1265 a National Synod was held in London under Othobon the Pope's legate. This Synod, in which Welsh, Scotch, and Irish clergymen were present, as well as English, was looked on as of great authority, and as a rule of Ecclesiastical discipline to the Church. One of its canons provides against commutation of offences, and forbids the archdeacon ever to receive money on such accounts, for "such practices," says the Synod, "amount in effect to the grant of a licence to sin." This is another proof against the doctrine of continued Roman infallibility. Let it be remembered that the Synod was held "under the Pope's legate." Now we come to some great and undisputed facts in the history of the Roman Church; and if there were no others they would alone be perfectly sufficient to destroy altogether this asserted claim of infallibility. The whole of Christendom had been distracted for nearly forty years by a schism in the Popedom. The famous and sanguinary Council of Constance met in 1414 to settle this contention, and to consult and determine on other Ecclesiastical subjects. At this time, three pretenders to the chair of St. Peter, namely John XXIII, Benedict XIII, and Gregory XII, severally laid claim to *infallibility*. The Council deposed the whole of them, and chose as Pope, Martin V. Here the solemn and important question arises, where did the infallibility repose during those forty years of controversy? There could, of course, be but one Pope, and which of them was the man, or rather the infallible Vicar. The Council determined that it was not with either of them. Now with the Pope alone, according to the Roman doctrine then, and now, the infallibility rests. Of the three pretenders, one of them had as good a right to it as either of the others; but the Council agreed, in effect, that neither of them possessed it. What then had become of it during all these years? Had it vanished into thin air or become annihilated. There was here a kind of interregnum, as political historians would call it, and of a very anomalous description. Certain it is, the *infallibility* was nowhere to be found. Protestants beg to decline believing or trusting such a vagabond phantom, which might suddenly vanish away, just when they needed it most. That same Council of Constance passed a decree to forbid the laity the

reception of the communion in both kinds, though at the same time they owned that in the *Primitive Church* this Sacrament in *both kinds* was received by the believers. Here we see the Roman Church itself disproving its own claim of uniform and infallible doctrine and teaching.

The Church of Rome might just as truthfully claim *omnipotence* as *infallibility*, for they are never separate but always combined. Now two great facts have recently occurred, which decidedly prove that it does not possess either of these attributes. Had it possessed *infallibility*, it never would have mooted this subject, in its late council; which discussion is now producing such wide-spread *disbelief* and *opposition* to the *dogma*. And had the church possessed *Omnipotence*, it would not have suffered the King of Italy, to take possession of Rome, and the other territories of its Pontiff, and thus destroy its secular rule.

The Archbishop states:—"Very early in the church's history, there were disputes as to the manner of celebrating Mass, and giving Communion,—proof in itself, that mass was *then* offered, just as it is offered *now*."

In a previous part of this answer it was shown, by extracts from the writings of the following celebrated characters in the churches,—Justin Martyr, Tertullian, Clement, Origen and Cyprian, that during several of the earliest centuries, the *nature* and *order* of the public worship and Service consisted in, first,—reading the Scriptures of the Old and New Testament;—next singing psalms or hymns;—then Sermon; and last, prayers by all, the minister leading them. This was the simple and entire mode of the public worship; and was the same at Rome as in the other churches. Not a word about *Mass* or any of those ceremonies and observances belonging to it, which several ages after, were brought into the public service; and now form such material parts of it, in the Roman Church.

The Archbishop further says:—

"Very early also, the question of communion in one or two kinds had been agitated and settled by the Church,—proof of what the practice of the Church had always been."

Here also the Archbishop is far astray. That the wine now de

nied to the laity was received by all the believers in the Apostolic age, is evident from what is said on the subject in 1 Cor. xi., as to the whole church observing the ordinance, where both the elements are mentioned as being received by *all*. In the second century, Justin Martyr says ;—" the elements being blessed, the deacons give to every one present of the 'consecrated bread and wine.'" Ireneus, bishop of Lyons, in the same century, mentions " the broken bread " which was then given by the minister, unto the deacons, who distributed it to the communicants, and after that, the cup, which the deacons in the like manner delivered. Bishop Cyprian, of Carthage, in *fourth* century, says,—" the deacons offered the cup to those that were present." And this receiving of *both* elements, by the *laity* was observed in all the churches, that of Rome included, for upwards of a thousand years, as Ecclesiastical history shows. Even that wicked Council of Constance,—early in the fifteenth century,—which caused Huss and Jerome to be burnt, in passing their decree, *denying* the cup to the *laity*, admitted, that " in the Primitive church, this Sacrament in both kinds, was received by the believers." What must now be said, as to the Archbishop's " proof of what the practice of the Church had always been ? "

The next part of the lecture for remark, is that where the Archbishop mentions " the power of Mary," as having "*ever*" been one of the " doctrines of the Church, from the beginning." In answer it is quite sufficient to say, that there is not a word or the slightest intimation either in the Scriptures or in the history of Christianity, by writing or otherwise through many hundreds of the first ages of Christianity as to any power or influence of the Virgin Mary in the way of mediation, intercession or otherwise. It is merely one of the inventions of the Church of Rome in the later ages and which rapidly advanced in influence until it became as it is now, universally prevalent and dominant.

The next mistakes of the Archbishop, though not of serious moment, are regarding Tertullian. He says :

" The power of the Pope must have been as great then as it has been since, for otherwise so great a doctor as Tertullian could not have been excommunicated."

At this period—the commencement of the third century—and for hundreds of years after, there was no character who bore the name of “Pope.” There were bishops of Rome like bishops in other places. Next mistake,—Tertullian never, in any way, belonged to the Church of Rome, and it had no power over him. At first he was connected with a church in Africa, and *voluntarily* left it, chiefly because he thought it was not sufficiently severe in its discipline, and that its members were not strict enough in self-denial and general conduct. He joined the Montanists, an heretical sect, but after a short time left them. His departure from the African Church was not through excommunication. It was voluntary secession.

The next passage of the lecture, for remark, is truly of a most extraordinary nature, as proceeding from a learned man, skilled, as it must be presumed the Archbishop is, as to literary and logical productions. It is in the following words:—

“That the church was the infallible guide of faith then, as she claims to be now, since she required submission to her decrees.”

Now it may be concluded, that the Archbishop has been well instructed in logic; for skill in which art and accomplishment, the dignitaries, and other leading persons in his Church, are particularly distinguished,—most especially those called Jesuits. But manifestly, he is here, altogether at fault in his conclusion, that his Church has been, and is now, “the infallible guide of Faith,” since (or because) she required submission to her decrees.” By the same kind of logic, it must certainly be concluded, that the propuets of Baal, in the time of the prophet Elijah; Nebuchadnezzar of Babylon, who set up the golden image, for worship; the founders of Hinduism; the heads and leaders of the system of Chinese idolatries; and also, of Mahometanism, which by its sword and devastations, required submission and acceptance, were all *infallible guides of faith*; for they all required *submission* to their doctrines and decrees. Certainly the learned Archbishop has, in this instance, committed such a blunder as to logic, as gives ground to infer the *weakness*, or *nullity*, of the whole of his arguments.

One of the concluding passages of the lecture, and the last

which will here receive any comment, is in the following words :

"In like manner, for 18 centuries, the Church had *taught*, and the world had *heard*, not searched the Scriptures, which were the property of the Church ; and which were but the *proofs* of her doctrines, and not the doctrines themselves."

Here, the Archbishop has been extremely deficient in the logical and consistent construction of his entire argument, by the admission, " the Scriptures are the *proofs* of the doctrines of the Church, and not the doctrines themselves." On this point of *proof*, the whole question and decision may safely be permitted to rest ; and it can readily be turned against him, so as to destroy his whole case. It must be manifest to every ordinary mind that if the proof for verifying and deciding any subject or matter whatsoever, depends on any written memorial ; the writing itself must contain some statements or information, concerning the subject. Now, it is certain, that there is not a passage, or word, in any part of the Scriptures, to prove, or give the least ground for the belief of the doctrine, that any traditional *oral* teaching, either *alone*, or *combined* with Scripture, shall form the rule of christian faith ; no word, or the slightest intimation, in Scripture, of the impious tenet of the *infallibility* of any *Church, Council, Pope*, or other *earthly* institution or *person* ;—Nothing about *Mass*, as now performed in the Church of Rome ;—not a word, or hint, as to the *cup* in the Sacrament, being denied to the *laity* ; nor the least word as to the "*power of Mary*." None of these things, nor the least intimation concerning them, are contained in the Scriptures. The Archbishop has not attempted to give Scripture proof of any one of them. On the contrary, by the words,—"*not the doctrines themselves*," in the passage cited, he has virtually admitted, that they are not in the Scriptures. How, then, as he asserts, can they be, "*the proofs of the doctrines*?" This writer confesses his utter inability to reconcile the conflicting parts, in this extraordinary announcement of the Archbishop ; and for examination and decision refers it to the professors of mental philosophy, logic and metaphysics, in St. Mary's, St. Xavier's, Dalhousie, and the other Provincial Universities. But although unable to overcome and remove this difficulty, of the Archbishop's creation, the writer is bold

enough to assert, that none of those last mentioned doctrines of the Church of Rome, form any part of Scriptural and genuine Christianity.

And here may appropriately be given, the following remarks of a very eminent Christian minister, and learned Commentator, at the conclusion of his comments on St. Peter's second Epistle :

"We have now passed over all the canonical writings of St. Peter that are extant and it is worthy of remark, that in no place of the two Epistles already examined, nor in any of this Apostle's sayings in any other parts of the sacred writings, do we find any of the *peculiar* tenets of the Romish church : not one word of *his* or the *Pope's supremacy* ; not one word of those who affect to be his *successors* ; nothing of the *infallibility* claimed by those pretended successors ; nothing of *purgatory, penances, pilgrimages, auricular confession, power of the keys, indulgences, extreme unction, masses, and prayers for the dead* ; and not one word on the most essential doctrine of the Romish Church, *transubstantiation*. Now all these things have been considered by themselves, most essential to the being of that Church is it not strange that *he*, from whom they profess to derive all their power, authority and influence, in spiritual and secular matters, should have said nothing of these most necessary things ? Is it not a proof that the holy Apostle knew nothing of them ; hat they are *no part* of the doctrine of God ; and although they *distinguish the Church of Rome*, do not belong to the *Church of Christ* ?"

And now although some may think that this answer was not needed, and probably others, that its style of remark is too free and pointed, yet by every true Christian and unprejudiced person the following facts and circumstances will be considered to afford a full vindication as to both those objections. The *Express*, newspaper, in which the several doctrines and subjects contained in the lectures were given, in such a precise and fully detailed form is the organ of the Roman Catholic Church here, and it may confidently be assumed that its editor would not have ventured to publish the lectures as he has done, without the approval and sanction of the Archbishop. And further, if there had been any mistakes, or errors, in the publication of the lectures, the Archbishop would, of course, have had them corrected, but nothing of the kind has taken place. Again it is universally known, that

all the other Churches believe and hold the Sacred Scriptures to be the only *rule* of the Christian faith, and, therefore, the Archbishop's emphatic denial of its being such a *rule*, is, in reality, an offensive imputation on all other churches ; and, in effect telling them, that they are in dangerous or ruinous error. But still further, the *Express*, paper, circulates extensively in the city and country, and is read by persons belonging to all the other churches. It is regularly on the table of the Young Men's Christian Association, and in other public places. Under all these circumstances, the writer feels, that in his present effort to exhibit the authority of the inspired Scriptures, as being the *Supreme* and *only rule* of the Christian faith, and to expose and refute pernicious errors, he is not only fully justified, but is performing a Christian duty.

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